

THE LATTER-DAY SAINTS' MILLENNIAL STAR,

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A VISION.

REVEALING THE FINAL DESTINY OF MAN.

Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no Saviour: great is his wisdom, marvellous are his ways, and the extent of his doings none can find out; his purposes fail not, neither are there any who can stay his hand; from eternity to eternity he is the same, and his years never fail.

For thus saith the Lord, I the Lord am merciful and gracious unto those who fear me, and delight to honour those who serve me in righteousness and in truth unto the end; great shall be their reward, and eternal shall be their glory; and to them will I reveal all mysteries, yea, all the hidden mysteries of my kingdom from days of old, and for ages to come will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom; yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations; their wisdom shall be great, and their understanding reach to heaven, and before them the wisdom

of the wise shall perish, and the understanding of the prudent shall come to nought; for by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will; yea, even those things which eye hath not seen, nor ear heard, nor yet entered into the heart of man.

We, Joseph Smith, junior, and Sidney Rigdon, being in the Spirit on the 16th of February, in the year of our Lord one thousand eight hundred and thirty-two, by the power of the Spirit our eyes were opened, and our understandings were enlightened, so as to see and understand the things of God, even those things which were from the beginning before the world was, which were ordained of the Father, through his only begotten Son, who was in the bosom of the Father, even from the beginning, of whom we bear record; and the record which we bear is the fullness of the gospel of Jesus Christ, who is the Son, whom we saw and with whom we conversed in the heavenly vision; for while we were doing the work of translation, which the Lord had appointed unto us, we came to the 29th verse of the 5th chapter of John, which was given unto us as follows:—Speaking of the resurrection of the dead, concerning

those who shall hear the voice of the Son of Man, and shall come forth; they who have done good in the resurrection of the just, and they who have done evil in the resurrection of the unjust. Now this caused us to marvel, for it was given unto us of the Spirit; and while we were meditating upon these things, the Lord touched the eyes of our understandings, and they were opened, and the glory of the Lord shone round about; and we beheld the glory of the Son, on the right hand of the Father, and received of his fulness: and saw the holy angels, and they who are sanctified before his throne, worshipping God and the Lamb, who worship him for ever and ever. And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that he lives, for we saw him, even on the right hand of God, and we heard the voice bearing record that he is the only begotten of the Father; that by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God. And this we saw also, and bear record, that an angel of God, who was in authority in the presence of God, who rebelled against the only begotten Son—whom the Father loved, and who was in the bosom of the Father—and was thrust down from the presence of God and the Son, and was called Perdition, for the heavens wept over him; he was Lucifer, a son of the morning; and we beheld, and lo, he is fallen! he is fallen! even a son of the morning. And while we were yet in the Spirit, the Lord commanded us that we should write the vision; for we beheld Satan, that old serpent, even the devil, who rebelled against God, and sought to take the kingdom of our God, and his Christ, wherefore he maketh war with the saints of God, and encompasses them round about. And we saw a vision of the sufferings of those with whom he made war and overcame, for thus came the voice of the Lord unto us.

Thus saith the Lord, concerning all those who know my power, and have

been made partakers thereof, and suffered themselves, through the power of the devil, to be overcome, and to deny the truth, and defy my power; they are they who are the sons of perdition, of whom I say it had been better for them never to have been born; for they are vessels of wrath doomed to suffer the wrath of God, with the devil and his angels, in eternity; concerning whom I have said there is no forgiveness in this world nor in the world to come; having denied the Holy Spirit, after having received it, and having denied the only begotten Son of the Father, having crucified him unto themselves, and put him to an open shame; these are they who shall go away into the lake of fire and brimstone, with the devil and his angels, and the only ones on whom the second death shall have any power; yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath: for all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb, who was slain, who was in the bosom of the Father before the worlds were made. And this is the gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness: that through him all might be saved, whom the Father had put into his power, and made by him; who glorifies the Father, and saves all the works of his hands, except those sons of perdition, who deny the Son after the Father has revealed him; wherefore he saves all except them; they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels in eternity, where their worm dieth not and the fire is not quenched, which is their torment, and the end thereof, neither the place thereof, nor their torment, no man knows, neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers

thereof; nevertheless I the Lord show it by vision unto many, but straightway shut it up again: wherefore the end, the width, the height, the depth, and the misery thereof, they understand not, neither any man except them who are ordained unto this condemnation. And we heard the voice saying, Write the vision, for lo! this is the end of the vision of the sufferings of the ungodly!

And again we bear record, for we saw and heard, and this is the testimony of the gospel of Christ, concerning them who come forth in the resurrection of the just! they are they who received the testimony of Jesus, and believed on his name, and were baptised after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, that, by keeping the commandments, they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power, and who overcome by faith, and are sealed by that Holy Spirit of promise which the Father sheds forth upon all those who are just and true. They are they who are the church of the first-born; they are they into whose hands the Father has given all things; they are they who are priests and kings, who have received of his fulness and of his glory, and are priests of the Most High after the order of Melchizedek, which was after the order of Enoch, which was after the order of the only begotten Son; wherefore, as it is written, they are God's, even the sons of God; wherefore all things are theirs, whether life or death, or things present or things to come, all are theirs, and they are Christ's, and Christ is God's; and they shall overcome all things; wherefore let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet; these shall dwell in the presence of God and his Christ for ever and ever; these are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people; these are they

who shall have part in the first resurrection; these are they who shall come forth in the resurrection of the just; these are they who are come unto Mount Zion, and unto the city of the living God, the heavenly place, the holiest of all; these are they who have come to an innumerable company of angels, to the general assembly and church of Enoch, and of the first-born; these are they whose names are written in heaven, where God and Christ are the judge of all; these are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood; these are they whose bodies are celestial, whose glory is that of the sun, even the glory of God the highest of all; whose glory the sun of the firmament is written of as being typical.

And again, we saw the terrestrial world, and behold and lo! these are they who are of the terrestrial, whose glory differs from that of the church of the first-born, who have received the fulness of the Father, even as that of the moon differs from the sun of the firmament. Behold! these are they who died without law; and also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh, who received not the testimony of Jesus in the flesh, but afterwards received it; these are they who are honourable men of the earth, who were blinded by the craftiness of men; these are they who receive of his glory, but not of his fulness; these are they who receive of the presence of the Son, but not of the fulness of the Father; wherefore they are bodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun; these are they who are not valiant in the testimony of Jesus; wherefore they obtained not the crown over the kingdom of our God. And now this is the end of the vision which we saw of the terrestrial, that the Lord commanded us to write while we were yet in the Spirit.

And again, we saw the glory of the teſteſtial, which glory is that of the leſſer, even as the glory of the ſtars differ from that of the glory of the moon in the firmament; theſe are they who received not the goſpel of Chriſt, neither the teſtimony of Jeſus; theſe are they who deny not the Holy Spirit; theſe are they who are thruſt down to hell; theſe are they who ſhall not be redeemed from the devil, until the laſt reſurrexction; until the Lord, even Chriſt the Lamb, ſhall have finiſhed his work; theſe are they who receive not of his fulneſs in the eternal world, but of the Holy Spirit through the miniſtration of the teſteſtial; and the teſteſtial through the miniſtration of the ceſteſtial; and alſo the teſteſtial receive it of the adminiſtering of angels, who are appointed to miniſter for them, or who are appointed to be miniſtering ſpirits for them, for they ſhall be heirs of ſalvation. And thus we ſaw in the heavenly viſion the glory of the teſteſtial, which ſurpaſſes all underſtanding; and no man knows it except him to whom God has revealed it. And thus we ſaw the glory of the teſteſtial, which excels in all things the glory of the teſteſtial, even in glory, and in power, and in might, and in dominion. And thus we ſaw the glory of the ceſteſtial, which excels in all things; where God, even the Father, reigns upon his throne, for ever and ever, before whoſe throne all things bow in humble reverence and give him glory for ever and ever. They who dwell in his preſence are the church of the firſt born; and they ſee as they are ſeen, and know as they are known, having received of his fulneſs and of his grace, and he makes them equal in power, and in might, and in dominion. And the glory of the ceſteſtial is one, even as the glory of the ſun is one. And the glory of the teſteſtial is one, even as the glory of the moon is one. And the glory of the teſteſtial is one, even as the glory of the ſtars is one; for as one ſtar differs from another ſtar in glory, even ſo differs one from another in glory in the teſteſtial world; for theſe are they who are of Paul, and

of Apollos, and of Cephas; theſe are they who ſay they are ſome of one and ſome of another; ſome of Chriſt and ſome of John, and ſome of Moſes, and ſome of Elias, and ſome of Eſaiaſ, and ſome of Iſaiah, and ſome of Enoch, but received not the goſpel, neither the teſtimony of Jeſus, neither the prophets, neither the everlaſting covenant; laſt of all, theſe all are they who will not be gathered with the ſaints, to be caught up unto the church of the firſt-born, and received into the cloud: theſe are they who are liars, and ſorcerers, and adulterers, and whoremongers, and whoſoever loves and makes a lie; theſe are they who ſuffer the wrath of God on the earth; theſe are they who ſuffer the vengeance of eternal fire: theſe are they who are caſt down to hell and ſuffer the wrath of Almighty God until the fulneſs of times, when Chriſt ſhall have ſubdued all enemies under his feet, and ſhall have perfected his work, when he ſhall deliver up the kingdom and preſent it unto the Father ſpotleſs, ſaying, I have overcome and have trodden the wine-press alone, even the wine-press of the fierceneſs of the wrath of Almighty God; then ſhall he be crowned with the crown of his glory, to ſit on the throne of his power to reign for ever and ever. But behold and lo! we ſaw the glory and the inhabitants of the teſteſtial world, that they were as innumerable as the ſtars in the firmament of heaven, or as the ſand upon the ſea ſhore, and heard the voice of the Lord ſaying, Theſe all ſhall bow the knee, and every tongue ſhall confeſs to him who ſits upon the throne for ever and ever; for they ſhall be judged according to their works, and every man ſhall receive according to his own works, and his own dominion, in the manſions which are prepared, and they ſhall be ſervants of the Moſt High; but where God and Chriſt dwell they cannot come, worlds without end. This is the end of the viſion which we ſaw, which we were commanded to write while we were yet in the Spirit.

But great and marvellous are the works of the Lord and the mysteries of

his kingdom which he showed unto us, which surpasses all understanding in glory, and in might, and in dominion, which he commanded us we should not write while we were yet in the Spirit, and are not lawful for man to utter, neither is man capable to make them known, for they are only to be seen and understood by the power of the Holy Spirit, which God bestows on those who love him and purify themselves before him; to whom he grants this privilege of seeing and knowing for themselves, that through the power and manifestation of the Spirit, while in the flesh, they may be able to bear his presence in the world of glory. And to God and the Lamb be glory, and honour and dominion, for ever and ever. — Amen. — *Doctrine and Covenants, sec 91.*

FOUR KINDS OF SALVATION.

Salvation, as proposed to man in the Scriptures, is of four kinds, viz.,—

First, Salvation from original sin and its effects.

Secondly, Salvation from actual sin, or individual transgression.

Thirdly, Temporal Salvation.

Fourthly, Eternal Salvation.

We shall now proceed to set forth the nature of each of these salvations, and the conditions on which they are enjoyed by man.

Original sin and its effects came by the transgression of Adam and Eve, in the Garden of Eden. So "sin entered into the world, and death by sin."

This sin and death affected the whole family of man in a twofold point of view, viz., banishment from the presence of the Lord, and the death of the body. And unless some means of salvation had been provided, the bodies of men must have slept in eternal silence, and their spirits dwelt in eternal banishment.

But says the Apostle, "AS in Adam ALL DIE, even SO in Christ shall ALL be made ALIVE."

Jesus Christ, then, has paid the debt which Adam contracted, and through his death and resurrection has redeemed

ALL men from the fall, and from death, and from every thing which Adam's transgression entailed upon them.

This salvation is UNIVERSAL; that is, it applies to all the race of Adam, without any regard to the deeds done in the body. The death and condemnation came by one, (Adam,) and so passed upon all men without any act or agency of their own.

So the redemption comes by one man (Jesus Christ,) and will be effectually applied to all men, without any conditions whatever on their part.

It is free grace alone, without works, which redeems man from the fall, and from the death which came by reason of the fall. The most hardened sinner, who sinks to endless woe, will go there as free from Adam's fall as if it had never been.

Hence Christ said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

All little children (being redeemed by Jesus Christ) are saved and counted holy, without any faith, repentance, baptism, or anything else. Hence the doctrine of little children being "desperately wicked, deceitful, depraved, &c., and that they must be born again, changed, be converted, experience religion, be regenerated, &c., is a doctrine of devils, or of foolish and inconsiderate man.

We come now to speak of the second salvation, viz., salvation from personal transgression. This salvation is the gospel which was to be preached to sinners, "It is not to call the righteous, but sinners to repentance."

This salvation is promised on the conditions made known in the gospel, "He that believeth and is baptised shall be SAVED." "Repent and be baptised every one of you, in the name of Jesus Christ, for remission of sins, and ye shall receive the gift of the Holy Ghost."

"SAVE yourselves from this untoward generation." "Arise and be baptised, and wash away your sins." "The like figure whereunto even baptism doth now SAVE US."

"Ye have obeyed from the heart that

form of doctrine which was delivered you; being *then* made *free* from *sin*, ye became servants of righteousness." The foregoing texts all go to show that sinners experienced a present salvation from sin on conditions of faith in Jesus Christ, repentance towards God, and baptism for remission of sins. They were saved *then* and *there*,—they were saved that very *hour*, that is, justified, forgiven, made free from sin.

This gospel salvation pertains to sinners only. Little children could have no part in it.

We next proceed to notice the third salvation, viz., temporal salvation.

This varies in different ages and under different circumstances. In the days of Noah it was salvation from the flood, and the ark was the means. In the days of Lot it was salvation from fire, and fleeing from Sodom to Zoah was the means. In the days of Jacob it was salvation from famine, and a revelation to lay up corn was the means. In the days of Moses it was salvation from Egyptian bondage. In the days of Esther it was salvation from the decree of Haman. In the days of Ezra it was salvation from seventy years' captivity in Babylon, by a restoration to Jerusalem. In the case of Paul's shipwreck it was salvation from a watery grave, by the soldiers and sailors abiding in the ship according to Paul's directions. But in the days of Josephus it was salvation from the sword, famine, and pestilence which beset the Jews. This salvation was accomplished by fleeing to the mountains, according as the Saviour forewarned his disciples. "When ye see Jerusalem compassed with armies, then let him who is in Judea flee to the mountains."

So in these last days, salvation is needed from famine, earthquake, war, pestilence, and flame of devouring fire, which must overtake the wicked world, and all that remain among them. "But in Mount Zion, and in Jerusalem, shall be deliverance, and in the remnant whom the Lord our God *shall* call." So in fulfilment of this, the Lord has provided the western wilds of America and

the land of Palestine, for places of deliverance for his own peculiar people. And he will gather his sheep out of all countries where the false shepherds have preyed upon them, and will "cause them to dwell safely in the wilderness, and sleep in the woods."—(See Ezekiel, 34.) This temporal salvation comes by revelation in these last days, as in days of old, and therefore can only come to those who are governed and led by revelation, viz., the Latter Day Saints.

We must now speak of the fourth state of salvation, viz., eternal salvation. This can only be enjoyed in the immortal state, after the resurrection of the body and its reunion with the soul.

All those who are redeemed from Adam's fall will enjoy this eternal salvation, if they die before they come to years of accountability, so as to be capable of committing sin.

All sinners will enjoy eternal life and salvation, on conditions of faith, repentance, and baptism, and endurance to the end.

Hence, a man *may* be saved from Adam's fall by free *grace*, and from his own sins by belief and baptism, and also partake of temporal salvation, by obeying the warnings which God sends by revelation; and after being saved in this threefold sense, he may neglect to endure to the end in keeping the requirements of Jesus Christ; and so at last be damned.

Here then is a condition to be fulfilled by the creature, in order to the enjoyment of *eternal* salvation, which is not absolutely necessary to either of the other salvations, viz., endurance to the end. That is, a person must continue in well-doing and in keeping the commandments of Jesus, from the time he is baptised into Christ till the end of this life of probation.

Having now shown clearly and distinctly the nature of salvation as revealed and proposed by the heavenly Father to his children in different ages, we leave the subject, with a sincere hope that all those who love the truth may be led to work out their own salvation with fear and trembling. ED.

JOHN WESLEY A LATTER-DAY SAINT,

IN REGARD TO THE SPIRITUAL GIFTS AND THE APOSTACY OF THE CHURCH!!

Extract from the 94th Sermon of John Wesley, on "The More Excellent Way."—"It does not appear that the extraordinary gifts of the spirit were common in the church for more than two or three centuries. We seldom hear of them after that fatal period when the Emperor Constantine called himself a Christian, and from a vain imagination of promoting the Christian religion, heaped riches, power, and honour upon the Christians in general. From this time they almost wholly ceased. Very few instances of this kind were found. The cause of this was not, as has vulgarly been supposed, because there was no more occasion for them, because all the world had become Christians. This is a miserable mistake! Not a twentieth part was then nominally Christians. The real cause was because the love of many waxed cold—the Christians had no more of the Spirit of Christ than the other Heathens! The Son of Man when he came to examine his church could hardly find faith on the earth.—This was the real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the Christian Church, because the Christians were turned Heathens again, and had only a dead form left."

NARROW ESCAPE!

It will be recollected by our readers that the ship *Governor Fenner* sailed from Liverpool on the 13th of February last, and came in contact with a steamer in the Irish Chanel, by which 122 lives were lost in the great deep, principally consisting of emigrants to America.

About a week before the sailing of this unfortunate ship, Elder Clark sailed from Liverpool for New Orleans, with upwards of 200 emigrants of the Latter-Day Saints. Letters have lately been received in Manchester, bringing news of the safe arrival of Clark and his company of emigrants in New Orleans, and that they had had a prosperous voyage of some seven weeks.

During Whitsun Week, an aged man from Oldham, by the name of Whitehead, came to the *Star* office, expressing his gratitude to a kind providence that through the instrumentality of the Latter-day Saints his son had been saved from inevitable destruction. The case was this: Several young men in Oldham (previous to hearing the Saints) had made it up in their minds to emigrate to America. The time was set for them to start, and each one paid in a sovereign, which they were to forfeit to the company in case they did not go at the time. After this arrangement, the son of our Oldham friend who related it to us, happened to hear and embrace the doctrine of the Latter-Day Saints. He then changed his purpose as to the time of going, and forfeited his sovereign to the former company, for the purpose of going a week sooner, and in company with the Saints under the protection of Brother Clark. By this movement he now finds himself safe in America, while every soul of the company he was to have gone with was on board the *Governor Fenner*, and perished in the flood.

It is a matter of thanksgiving to reflect upon the truly remarkable fact, that while the most awful shipwrecks have been so frequent of late, a great number of our preachers have several times crossed the Atlantic in safety, without a single accident, and about 1,000 emigrants of the Saints have passed to America in safety without one being shipwrecked or drowned, from the time they commenced emigrating under the protection of the God of the Saints to the present time. It is hoped that these facts will prove a warning to the Saints to give heed to counsel, and put themselves under the protection of some faithful leader, such as may be appointed from time to time, as they emigrate, and that they go only in companies, and act with due respect to the authority of the servants of God, and endeavour to cultivate a union with each other, without which they may be swallowed up in the ocean, as those who rebelled against Moses were swallowed up in the earth.—ED.

The Millennial Star.

MANCHESTER, JUNE 10th, 1841.

We continue to receive the most gratifying accounts from many parts of the vineyard in relation to the success of the truth. Elder J. Sanders writes from Carlisle, under date of June 1st, stating that 46 members had been added, by baptism, since the 9th of April, and that many more are believing, and on the point of coming forward. Faith is on the increase in that branch, inasmuch that the gift of healing was manifest almost daily. Many of the afflicted were healed.

Elder Burnham writes from Wales, under date of June 4th, stating that a large field is now open in different parts of Wales for the preaching of the Word; and that the people continue to come forward and obey the gospel; although he is some times in perils among false brethren, and sometimes stoned, and variously abused for the Word's sake.

Elder Watt writes from Edinburgh, under date of June 3rd, stating that notwithstanding the great exertions of the enemies of truth in that place to destroy the work of God, yet the church was becoming more firm in faith and more united—the truth was spreading out from Edinburgh. Elder W. had commenced to preach and baptise in a place called East Wynnes, and the prospect there was very good.

Elders T. Richardson and T. Smith write from Worcestershire, under date of May 27th, stating that a great storm of persecution was raging in various places in that region, chiefly through the lyings of Methodist and Church parsons. They were frequently mobbed from one place to another, but were baptising some 50 in one place, and more or less in several other places.

Brother Smith Procter writes from Burnley, under date of May 24th, that the Lord is working greatly with them; that he was taken very sick of late, but on sending for the elders (according to James), he was immediately raised from bed, and went to meeting. He says the field is enlarging in that region, and the truth spreading further and further.

Elder T. Curtis writes from Cheltenham, under date of May 25th, stating that he had held a discussion with a certain lecturer in that place, which lasted two evenings, and that good was resulting from it. He writes, that in one of his meetings a ruffian was taken up for repeated disturbance, contrary to law, and was taken before a magistrate, who, after hearing the evidence, dismissed him with approbation, threw 9s. cost on to brother Curtis, and held him to bail on a charge of blasphemy. He then adds as follows:—"This discussion, and blasphemy as they call it, is doing good to

the cause, for several persons who do not belong to our society are writing in the newspapers, condemning the magistrate, &c. They may succeed in getting me into prison, but this I mind not, for my determination is to preach the gospel before priests and people, magistrates, judges, or in prison; or if I am transported, if God be my help, my mouth shall not be shut by this wicked and adulterous generation."

Elder O. Hyde writes from Bedford, under date of June 3d, stating that there are constant additions to the Church in London, in Bedford, and the regions round about. He says, "I have attended baptisms with Elder Adams almost daily for some time past." Elder Hyde expects to sail for Holland in about one week.

Elder James Lea writes from Bishopton, under date of May 13th, stating that the work of God is prospering in that part of Scotland. He says that more than fifty have been baptised in a place called Thorny Bank within six weeks, and many more are believing, and a wide field opened for preaching.

We give in this number a summary of some of the wonderful signs which have been shown forth in America of late; and when we add to these the sudden and unexpected death of President Harrison, so soon after his election to office, the whole put together is certainly a striking manifestation of Providence, and seems to whisper that the Lord is beginning to vex that nation for their wickedness, and because of the wrongs of the saints, which still go unredressed.

It will be seen from an article in this *Star* that the saints are prospering in America beyond all our expectations, and that they are going ahead with a very great and glorious work. It is stated that eighty persons were added to the Church in Nauvoo on the 6th of April. May the Lord Almighty speedily enlarge the borders of Zion, that she may arise and shine, and become the admiration of the whole earth.

LATEST FROM AMERICA.

NAUVOO CELEBRATION OF THE 6TH OF APRIL.

Laying the Corner Stones of the Temple.

"Oh! that I could paint the scenes
Which on my heart are sketched!"

The general conference of the church, together with the laying of the corner stones of the Temple of our God, now building in this city, have long been anticipated by the Saints of the Most High, both far and near, with great pleasure, when they should once more behold the foundation of a house laid in

which they might worship the God of their fathers.

It frequently happens, that our anticipations of pleasure and delight, are raised to such a height that even exceeds the enjoyment itself; but we are happy to say this was not the case with the immense multitude who witnessed the proceedings of the sixth of April, and subsequent days of conference. The scenes were of such a character, the enjoyment so intense, that left anticipation far behind.

However anxious we are to pourtray the grandeur and majesty of the celebration, the union and order which every way prevailed, we are confident we shall come very far short of doing them justice.

For some days prior to the 6th the accession of strangers to our city was great, and on the wide spread prairie which bounds our city, might be seen various kinds of vehicles wending their way from different points of the compass to the city of Nauvoo, while the ferry boats on the Mississippi were constantly employed in wafting travellers across its rolling and extensive bosom.

Among the citizens all was bustle and preparation, anxious to accommodate their friends, who flocked in from distant parts, and who they expected to share with them the festivity of the day, and the pleasures of the scene.

At length the long expected morn arrived, and before the king of day had tipped the eastern horizon with his rays were preparations for the celebration of of the day going on. Shortly after sun rise, the loud peals from the artillery were heard, calling the various companies of the legion to the field, who were appointed to take a conspicuous part in the day's proceedings.

The citizens from the vicinity now began to pour in from all quarters, a continuous train for about three hours, and swelled the vast assembly.

At eight o'clock A. M. Major-Gen. Bennett left his quarters to organise and prepare the legion for the duties of the day, which consisted of about fourteen companies, several in uniform, besides

several companies from Iowa and other parts of the country, which joined them on the occasion.

At half-past nine Lieut.-Gen. Smith was informed that the legion was ready for review, and accompanied by his staff, consisting of four Aids-de-camp and twelve guards, nearly all in splendid uniforms, took his march to the parade ground. On their approach they were met by the band, beautifully equipped, who received them with a flourish of trumpets and a regular salute, and then struck up a lively air, marching in front to the stand of the Lieut.-Gen. On his approach to the parade ground the artillery were again fired, and the legion gave an appropriate salute while passing. This was indeed a glorious sight, such as we never saw, nor did we ever expect to see such a one in the west. The several companies presented a beautiful and interesting spectacle, several of them being uniformed and equipped, while the rich and costly dresses of the officers would have become a Bonaparte or a Washington.

After the arrival of Lieut.-Gen. Smith, the ladies, who had made a beautiful silk flag, drove up in a carriage to present it to the legion. Major-Gen. Bennett very politely attended on them, and conducted them in front of Lieut.-General Smith, who immediately alighted from his charger, and walked up to the ladies, who presented the flag, making an appropriate address. Lieut.-Gen. Smith acknowledged the honour conferred upon the legion, and stated that as long as he had the command, it should never be disgraced, and then politely bowing to the ladies, gave it into the hands of Major-Gen. Bennett, who placed it in possession of Cornet Robinson, and it was soon seen gracefully waving in front of the legion. During the time of presentation the band struck up a lively air, and another salute was fired from the artillery.

After the presentation of the flag, Lieut.-Gen. Smith, accompanied by his suit, reviewed the legion, which presented a very imposing appearance, the different officers saluting as he passed.

Lieut.-Gen. Smith then took his former stand, and the whole legion passed before him in review.

THE PROCESSION.

Immediately after the review, Gen. Bennett organised the procession, to march to the foundation of the Temple, in the following order :

Lieut. Gen. Smith,
Brig. Generals Law and Smith,
Aids-de-Camp, and conspicuous strangers,
General Staff,
Band,
2nd Cohort, (foot troops,)
Ladies, eight abreast,
Gentlemen, eight abreast.
1st Cohort, (horse troops.)

Owing to the vast numbers who joined the procession, it was a considerable length of time before the whole could be organised.

The procession then began to move forward in order, and on their arrival at the temple block, the Generals with their staffs and the distinguished strangers present took their position inside the foundation, the ladies formed on the outside, immediately next the walls, the gentlemen and infantry behind, and the cavalry in the rear.

The assembly being stationed, the choristers, under the superintendence of of B. S. Wilber, sung an appropriate hymn.

President Rigdon then ascended the platform, which had been prepared for the purpose, and delivered a suitable

ORATION,

which was listened to with the most profound attention by the assembly. From the long affliction and weakness of body we hardly expected the speaker to have made himself heard by the congregation, but he succeeded beyond our most sanguine expectations, and being impressed with the greatness and solemnities of the occasion, he rose superior to his afflictions and weakness, and for more than an hour occupied the attention of the assembly.

It was an address worthy a man of God and a messenger of salvation. We have heard the speaker on other occasions when he has been more eloquent, when there has been more harmony and

beauty in the construction of his sentences, and when the refined ear has been more delighted; but never did we hear him pour out such pious effusions; in short, it was full to overflowing of Christian feeling and high-toned piety.

He called to review the scenes of tribulation and anguish through which the Saints had passed, the barbarous cruelties inflicted upon them for their faith and attachment to the cause of their God, and for the testimony of Jesus, which they endured with patience, knowing that they had in heaven a more enduring substance—a crown of eternal glory.

In obedience to the commandments of their Heavenly Father, and because that Jesus had again spoken from the heavens, were they engaged in laying the foundation of the Temple, that the Most High might have a habitation, and where the Saints might assemble to pay their devotions to his holy name.

He rejoiced at the glorious prospect which presented itself of soon completing the edifice, as there were no mobs to hinder their labours, consequently their circumstances were very different than before.

After the address the choir sung a hymn. President Rigdon then invoked the blessings of Almighty God upon the assembly, and upon those who should labour on the building.

The first presidency superintended the laying of the

CHIEF CORNER STONE

on the south-east corner of the building, which done, President J. Smith arose and said that the first corner stone of the Temple of Almighty God was laid, and prayed that the building might soon be completed, that the Saints might have an habitation to worship the God of their fathers.

President D. C. Smith and his councillors of the high-priests' quorum then repaired to the south-west corner, and laid the corner stone thereof.

The High Council, representing the Twelve, laid the north-west corner stone.

The Bishops with their councillors laid the north-east corner stone with due solemnities.

AMERICAN NEWS.

PEKIN, TENN. 2ND FEBRUARY, 1841.

MESSRS. SMITH AND ROBINSON.

Gentlemen,—Through the kindness of my brother, and by a well-directed turn of divine Providence, I have been favoured with the reception of the Book of Mormon, the doctrine and covenants of the church of the Latter Day Saints, the Voice of Warning and instruction to all people, also the first volume of the Times and Seasons, all of which I have perused with wonder and admiration; with wonder because I discover there is no such a book in existence as the "Mormon Bible," no society by the name of "Mormons," whose members disbelieve or reject the common version of the Old and New Testament, and that the Book of Mormon has never been placed by those who believe it in the place of the Sacred Scriptures; indeed I was amazed when I discovered that all this, and much more, was misrepresented; therefore I say I read with wonder and admiration.

I have been in possession of the Book of Mormon about sixteen months, have read it attentively; I find that it not only brings to light things that have been dark and mysterious, and puzzled thousands for years, but it abundantly corroborates and bears testimony of the truth of the Bible; the Book of Covenants, I discover, contains items of the religion which the Latter Day Saints profess to believe, also principles for the regulation of the church which seems to have been given by revelation since, as well as before its organization. This seems to be very appropriate and not at all in contradiction with the Scriptures. The Voice of Warning, I think, contains nothing but plain truth and sound reason. But alas! alas! when I read in the Times and Seasons of the persecution of the church of Latter Day Saints, I am struck with astonishment to think of such horrid and bloody persecution in our land of boasted liberty, and in the midst of Christendom. Good Lord! is blood and slaughter the religion of the prince of peace? What! to see a bloody mob, headed by a band of men denominating themselves the ministers of the Gospel, marching forth with sword in hand, taking the lives of innocent men, women and children, in order to maintain their religion, instead of maintaining it by the sword of truth, and power of the word of God. Ah! but their craft is in danger. Is not this enough to drive men into the doctrine of infidelity? I verily believe, but for the interposition of Divine Providence, in placing the Voice of Warning before my eyes, by which I become convinced that they are not the ministers of the Gospel, but priests of sectarians, that I should have fallen into the doctrine of Infidelity myself.

Yours respectfully,

WILLIAM R. VANCE.

—Times and Seasons, March 15.

The ceremony of laying the corner stones being over, the legion marched to the parade ground, and formed a hollow square for an address. Major-General Bennett addressed the legion at some length, applauding them for their soldier-like appearance, and for the attention which both officers and men had given to the orders.

Lieutenant-General Smith likewise expressed his entire approbation of the conduct of the legion and all present.

The assembly then separated with cheerful hearts, and thanking God for the great blessings of peace and prosperity by which they were surrounded, and hearts burning with affection for their favourite and adopted state.

It was indeed a gladsome sight, and extremely affecting to see the old revolutionary patriots, who had been driven from their homes in Missouri, strike hands, and rejoice together, in a land where they knew they would be protected from mobs, and where they could again enjoy the liberty for which they had fought many a hard battle.

The day was indeed propitious—heaven and earth combined to make the scene as glorious as possible, and long, very long, will the 6th of April, A. D. 1841, be remembered by the many thousands who were present.

The whole passed off with perfect harmony and good feeling. The people were truly of one heart and mind, no contention or discord; even persons unconnected with the church forgot their prejudices, and for once took pleasure in the society of the Saints, admired their order and unanimity, and undoubtedly received favourable impressions by their visit.

Too much praise cannot be given to Major-General Bennett for his active services on the occasion, he has laboured diligently for the prosperity of the City, and particularly for the Legion, and it must have been a proud day for him, and entirely satisfactory, to see his efforts crowned with success, and his labour so well bestowed.

R. B. THOMPSON.

—Nauvoo Times and Seasons, April 15.

TRUTH PREVAILING.

We learn verbally that Elder Z. H. Gurley has been labouring for the last few weeks at Laharpe, in this county, with extraordinary success. In the short space of six days, he had the unspeakable privilege of immersing 32 in the waters of baptism, and a prospect of great accessions to their number. Those baptised, we are informed, are of the first class of society.

We are also informed that Elders Lyman White, Amasa Lyman, and George Miller, have succeeded after an untiring effort to lay the foundation of a great work throughout different parts of Iowa territory, and that extensive additions have lately been made to the church. Elder William Smith has recently gone to the assistance of Br. A. Lyman, and intends to labour in that field until Conference. Elders who are waiting for the coming conference can find a plenty of labour in the adjacent country at any point of the compass, to occupy their attention until that period. People are beginning to wake up to investigate our faith; and a fair unprejudiced investigation is all we ask of this generation.—*Ibid.*

SIGNS OF THE TIMES.

What careful observer of the times, professing faith in the Scriptures of divine truth, can gaze upon the history of events, as they are daily being unfolded both to the political and religious world, without saying in his heart,—the COMING OF THE LORD IS NEAR! The age is big with events, *events* are big with meaning, but the whole world seems to be in a state of lethargy,—totally dead to anything that shall portend the second advent of Christ; yet the Scriptures tell us, that he is to come in a cloud with power and great glory; and at his coming it shall be as it was in the days of Noah, (i.e.) "as the days of Noah were, so shall also the coming of the Son of Man be."—Matt. 24: 37. In the days of Noah the wicked were all destroyed, and the righteous were all saved; but previous to the destruction of the former, God sent revelations to apprise them of their approaching danger; and just *precisely* as it was then, "so shall it be at the coming of the Son of Man." Revelations shall precede his coming; the whole world shall ridicule them and cast them off; for so it was in the days of Noah; and the consequences were, inevitable destruction; and so it will be with this generation. The righteous only will be saved.

There are various signs put forth by the inspired writers, also, which are to precede his coming; among the number we quote the following, recorded in Luke 21: 25:—"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and waves roaring, men's hearts failing them

for fear," &c. These signs are to leave the world without excuse, and to prepare the righteous for the coming of the eventful period, as they (the Saints) will be found watching. The unbelieving world will be taken as a thief in the night. The reason is obvious; they do not believe in revelations, signs, and wonders. When spots (signs) appear in the sun, (which has recently been the case,) that racks the ingenuity of the astronomers—a natural cause is assigned. When all nature is illumined by the commotion of the starry heavens, as was the case in 1833—it is but an idle tale—nothing but *meteors*. When the howling tempest, and furious tornado comes, rolling the sea ("waves") beyond her bounds, desolating cities, sweeping off its thousands, it is a light thing, the wind has blown a little *harder* than usual. When the bellowing earthquakes rend the earth, and she opens her mouth upon its inhabitants, and swallows them up as though they were mere insects—the naturalist is again set to work to prove that God had no hand in the matter. If the devouring element desolates our beautiful cities in an hour, and leaves them in heaps,—it is *only* the work of incendiaries. When aspiring tyrants are carrying their conquests from nation to nation, and from sea to sea, drenching the earth with blood—it is merely a thirsting for power, something common to man; and yet the inspired writers have told us that these would be signs, and they should forebode Christ's coming.

Look for a moment at the "portentous omens" which are enumerated by political demagogues to serve political purposes; for instance, during the present session of congress, the chandeliers in the senate, weighing about 1500lbs., said to have cost 5,000 dollars, came tumbling down and broke into atoms. Again, it is said that the scroll held in the talons of the eagle placed over the chair of the presiding officer of the Senate of the United States, and bearing upon it the motto of the Union—*E pluribus unum*—is stated to have fallen to the earth, and on the same day the hand of the figure representing the Goddess of Liberty, standing in front of the capital of the United States, holding in it our glorious constitution, broke off, and came tumbling down." Again, "the individual elevated to the honoured place of chief magistrate of this great republic starts from his home for the National Capitol. An earthquake, as the journals friendly to him tell us, shakes the earth at his setting out from the west! He crosses the mountains and arrives at Baltimore, and an explosion of the banks in that city, and at Philadelphia, the 'great regulator of the currency' taking the lead—salutes him! * * * Again, during the progress of the imposing celebration, got up by his friends and followers, in a style of gorgeoussness which royalty itself might envy, a cord, which is stretched by them

across the broad avenue leading from the presidential mansion to the capitol, with the banners of the several states who voted for him strung upon it, breaks in the centre; and the state emblems, dividing to the north and to the south, are thrown to the ground, and dragged in the mire."

These are some of the principal "ill omens" which are quoted in the political journals, but we do not believe that it is in the province of any man to say that these "omens" (if such they are) are designed for political data to subserve the interest of either party. We believe that God "is no respecter of (parties) persons;" and if the accounts given are correct, (and they are well authenticated,) we are ready to acknowledge that we are credulous enough to believe that they portend coming events, and will take rank in the signs of the Son of Man.

That the explosion of banks should have anything to do, or part to act in this tragedy, no doubt would be thought strange; but what is better calculated to produce a "*distress of nations with perplexity*" than the monied powers of the world? What is better calculated to make "men's hearts fail them for fear," &c. than to leave them penniless? Look at the excitement which prevails throughout the United States, in consequence of the late failure of the United States bank, "the great regulator of the currency:" it is feared that the institution is so rotten at heart that no healing balm can remove the disease, and it has produced a general consternation. Then many of the daughters following the example set by their mothers, have increased the alarm to an amazing degree, and the consequences are exceedingly feared, consequently, there is no doubt but that banks will perform their part in the great theatre of the world to bring about the purposes of God preparatory to the second advent of Christ.—*Ibid.*

LIVONIA, WAYNE CO., MICH.

MARCH 2nd, 1841.

Br. SMITH,

I take a few moments opportunity to inform you that the cause of truth is onward in this section of the country. I have just returned home from a conference which commenced on the 26th of February last at Brownstown, and we had a harmonious time indeed, a time of much interest and enjoyment among the saints, and we hope a lasting benefit to many who are now believing the gospel, but have not as yet obeyed it; there were five baptised during the said meeting under the hand of E. M. Sarrine, who was chosen to preside over the conference. There were represented at the conference by different elders something rising of one hundred and forty members, having considerably increased since the conference held in December last. But the enemies of Christ and his cause in different sections of this country are not only mani-

festing their folly, but are making rapid progress towards the vortex of ruin and destruction, to which the wicked are soon to be consigned. It is truly the case that Daniel saw the situation the children of men would be in, (at the time the God of heaven would set up a kingdom that should never be destroyed neither given to another people) when he said the wicked should do wickedly and none of the wicked should understand, but the wise should understand.

The Saints in this section of the country are making the necessary arrangements to move up to the west the coming summer if possible, but the times are hard, and those who sell their effects will have to do it at a considerable sacrifice, but the most of them I think see the necessity of doing so, when they see the cup of the iniquity of the wicked filling up, and see manifest the abominable corruption of human beings when God withdraws his spirit from them. It is then easy to discover what an awful spectacle of demons in human shape, presented themselves, with their weapons of death against the saints in the Missouri mobs. I must here say, that before I joined the church of Latter-Day Saints, or knew that God had as yet set his hand to bring in the dispensation of the fulness of times, I saw myself among such beings, sealing up the law and binding up the testimony, while the judgments of Almighty God were closely following up, so that I had to flee from place to place as Lot fled from Sodom. I pray God the Eternal Father in the name of Jesus Christ to give unto his Saints grace for their day and trial. Amen.

Yours in the bonds of

A peaceful gospel,

RUFUS BEACH.

—Times and Seasons, April 1.

ON ANSWER TO PRAYER.

When we offer up our petitions to our heavenly Father, we may expect to be heard if we ask in faith. As the Lord says, Mark xi. 24. "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." This plain declaration of our Lord may be received as sufficient testimony to establish this fact, that God will hear and answer prayer. But not forgetting that we are to offer up our prayers in faith, as he says, "believe that ye receive them, and ye shall have them;" and as he also says, "Whatsoever ye shall ask in prayer believing." And so the promise is not without believing. And the Apostle James says of him who wavers when asking, "Let not that man think that he shall receive any thing of the Lord." If he that doubts or wavers is not to receive, surely he that disbelieves and denies may not expect to receive. And so it is, when men disbelieve and deny the possibility of receiving favours from heaven, they do not ask for them in faith nothing wavering; but they reject them, and

use their influence to hinder others from receiving them.

If we inquire what favours they are that we may receive by asking for them in faith, nothing wavering, the Lord says in the first verse already quoted, "What things soever ye desire when ye pray;" and in the other, "All things whatsoever ye shall ask in prayer believing." And we have no right to limit the Lord in his plan of dealing favours to men. Neither have we any right to deny facts, or make assertions calculated if possible to cause others to waver from an unshaken faith, and thereby hinder their blessing. Whatsoever a man may find to be his privilege with his God, we have no right to dishearten him, or to hinder his faith through our unbelief.

"Why could we not cast him out," said the disciples to the Lord on a certain occasion, and he answered them, "because of your unbelief." (See Matthew 17, 19, 20.) Now they were not so established in their own opinion as to deny the faith he taught, and he went on to teach them, saying, "For verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain remove to yonder place, and it shall remove, and nothing shall be impossible unto you." Here, again, he makes the promise unlimited, as also in the two other cases. In the first he says, "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." And in the other, "And all things whatsoever ye shall ask in prayer, believing, ye shall receive." And in this—"and nothing shall be impossible unto you." This is the Lord's teaching, and if we reject his teaching, it is to receive the unbelieving notions of men who do away with the teaching and promises of the Lord through their unbelief. But after all that men can say, it is the Lord's promise, and, as to the faith, it was the Lord that taught it, and if we reject it we reject his teaching. Now let the Lord be true, and let his teachings be for our belief, and then we cannot deny the faith because the Lord taught it; and we cannot disbelieve the promise because it is the Lord's own words, for we cannot reject the Lord's teaching or disbelieve his words. And if we cannot deny the faith or disbelieve the promise, we must confess that it is nothing but unbelief that hinders men from enjoying the same privileges now that the ancient saints enjoyed. For we find that those privileges have not been sought in faith nothing wavering, but rather have been disbelieved, and denied. The promise is too plain to be misunderstood, and if we put it to the test we shall find that it is of the Lord. If we prove the promise, and find that it is of the Lord; for if it is of the Lord it is truth. "And all things whatsoever ye ask in prayer, believing, ye shall receive." For this is the promise, and if we prove it and find that we do receive all things whatsoever we ask in

prayer, believing, then we find that we have the same privileges that the ancient saints enjoyed; that we have the glorious privilege of receiving communications from heaven, and knowing the truth of our holy religion, of knowing God and things of eternity. This doctrine, so confidently received by the ancient saints, and upon which rests all the certainty of the truth of our holy religion, is a glorious truth.

—*Ibid.*

C. BIDDLECOME.

NAUVOO.

Stern winter has left us, though reluctantly and with a parting frown, and pleasing spring is again upon us. Business begins to assume a cheering aspect in our city. As in the day-break of a May morning, light and melody suddenly dissolve the mantle of night, and scare away the gloom of silence. So no sooner is the icy fetters of winter broken, and the landscape fanned by the vernal zephyr than our eyes are cheered with a scene truly enchanting. Every where we see men of industry with countenances beaming with cheerful content hurrying to their several occupations and scenes of labour. The sound of the axe, the hammer, and the saw, greet your ear in every direction. Notwithstanding the discouraging circumstances under which the saints were thrown, shipwrecked as it were upon this shore, they have indeed wrought wonders. Habitations are reared for miles in every direction, and others are springing up, and ere we are aware of their existence, are filled with happy occupants. It would do the heart of the truly patriotic and philanthropic good to witness the industry and enterprise which are already manifest in our beautiful city. Though emigrants are flocking in in multitudes, and have their homes and their wants to be supplied, yet all things move on in their accustomed order and with accelerating force. Hundreds of houses, shops, mills, &c. are expected to go up in the course of the summer, when our city will present a scene of industry, beauty, and comfort, hardly equalled in any place in our country. The saints have a great and arduous work before them, but persevering industry and diligence, stimulated by a zeal for God and his cause, will surely accomplish it, and they will reap the full reward of their toil.—*Ibid.*

COMMUNICATIONS.

To the Editor of the Star.

Douglas, Isle of Man, May 26, 1841.

Dear Brother,

I feel a desire to express to you the joy of my heart, as a member of the Church of Jesus Christ of Latter-Day Saints. I have been here five or six

weeks. The soil of this land is not good, either in a temporal or a spiritual sense. All the excitement has been raised here that could be raised, and although the whole land is but small, (about 30 miles in length and 12 in breadth) it appears as though all the lies and slander have been imported here that have ever been coined, beside all that have been coined here at home. The parsons try to make the people believe that we want their money, and that we only want those who have it. You know it is natural to men to look most after that which they value most, so they are fearful we shall get some of it. Mr. Haining says we are expecting to be saved by faith and obedience! and that we believe in dreams, &c., which, he says, are very dangerous, as he cannot tell which are from the Lord and which from the devil. I suppose there are many more in the same case, so perhaps it would be best for the Lord not to give any more dreams or visions. Don't you see what singular characters we are? What a strange thing for ministers to love money! Did you ever hear such a thing? And then to think of being saved by faith and obedience! and again—a very worthy man, who doubtless is without fault, or he would not cast a stone, makes us to say, we neither toil nor spin! but live by taking sinners in. Did you ever see the like that ministers live without spinning! or even toiling? If this be so, how is it that you have not let me know how you do it, but let me toil as I have done since I left my farm and comfortable home in Canada, near four years. I have not learned to spin, but I have, I suppose, walked some thousands of miles, chiefly with an empty pocket (but I don't wish to complain, or else I would say, at some times not a very full stomach), and I really thought my brethren did the same. You will perhaps let me into the secret, for I want to return to America soon, and how am I to get there? When you find out the treasurer of your funds I may get something perhaps; however we ought not to be idle while all the rest of the ministers

are toiling and spinning so busily, neither ought we to complain at what we get, for there is one gentleman on this island who with all his toiling and spinning has only £8,000 or £9,000 a year to live on, and some, I suppose, not as many hundreds, so I'll try to be content.

But you may think this is a strange way of expressing the joy of my heart. Well, I will tell you then; I am on a barren spot; the enemies are all hoping to see the cause fail; the devil is hard against us, and, you say, "the line of battle is extending far and wide over the plains of Babel," which I fully believe. I see the hosts of earth and the hosts of hell all combined together to fight against the Lord and his anointed. The skirmishes which you have passed through are but as drops before a thunder storm; and universal war is proclaimed by the Majesty of heaven against the great usurper, and the earth is again to be stained with the blood of the saints before the final blow can be struck by the arm of Omnipotence, and that we are to have a time of trouble such as the world has not seen; and I look upon all this with a firm countenance, and rejoice, knowing that the truth will prevail, and that the victory will be ours. The captain of our salvation inspires my heart with a martial spirit, and I feel to glory in the cause. I would not hurt any one, not even the devil, but I am an honourable man with him; if he can take the kingdom, or if he can take the little stone and throw it beyond the bounds of time and space, he may, but if we take him a prisoner of war, he shall be cast into prison in the name of Jesus Christ—Amen.

JOSEPH FLEMING.

London, May 25th, 1841.

Elder Pratt,

Our London conference, agreeably to adjournment, took place on Sunday the 16th instant. There were present, Elders O. Hyde, Adams, Albion, Williams, and several priests and teachers, together with a respectable company of private members. It was highly interesting and profitable to all present.